The Christian Voyager.

BY REV. ANDREW J. REYNOLDS.

Adown life's stream my boat shall glide,
  Freighted with hopes that God hath given,
Touching a while on either side,
  Until I reach the port of heaven.

I will not sigh for bliss that's past,
  Nor drop a tear as one forlorn;
I nailed Christ's banner to the mast,
  Which from his crimson cross was torn.

Gently the gales celestial blow,
  Before me lies the Golden Gate,
Where, in the dazzling sunset glow,
  Cohorts of saints and angels wait:

Cohorts of saints and angels too,
  But, best of all, my Saviour friend;
My voyage done, my trials through,
  My songs of joy shall never end.

The Marriage Feast.

At times we are invited to places where it would not be creditable to go. Compliance would affect our reputations, if not our characters. In such cases a positive refusal is the only thing that is in order. Usually there is no discredit in being present at a feast though it be given by one in the lowest walks of life. Marriage feasts in particular occupy a high place in society, and it is generally supposed to be creditable to be an invited guest on such festive occasions, and especially so when the person making such a feast occupies a high place in society, or in the state or the nation. Surely, then, Jesus has in view the honor that is theirs who are counted worthy to sit down at the feast to which he invites all men—the feast which God himself has prepared—when he says: "The kingdom of heaven is likened unto a certain king who made a marriage feast for his son." (Matt. xxii. 2). Everything here is on a lofty scale. It is a king who makes the feast; it is a marriage feast; and it is the king's son whose marriage is celebrated. There is nothing common or unclean in this setting forth. No one would need to apologize for attending such a feast as this. Instead all would feel anxious to have it known that they were invited to such a place of honor and distinction. At times preachers of the Gospel fail to keep in mind the exalted and exalting character of the Gospel which they preach. Sinners, when urged to confess their faith in Christ and yield in obedience to him that they may be saved, are sometimes apologetically told that, of course, it is humiliating to come out from the world, and in the presence of scoffers own the Savior's name and be baptized, as he has commanded. Such a representation should not be made. Nothing that Jesus requires is, in any proper sense of the word, humiliating to any one who appreciates the blessedness and the honor that belong to the children of God. A man who has been putting himself forward as a diciple of Christ, and at the same time living in the commission of hidden sins, should feel greatly humiliated when his true character is discovered and published on the housetops. But not so with the man who, under the inspiration of divine love and grace, determines to be a follower of Jesus Christ, in deed and in truth. No step Christward is humiliating. The immediate diciples of Jesus regarded themselves as being in an honored path when they, in the divine providence, were counted worthy to suffer shame for his name. Paul, who left a high position of eminence among men, takes special pains to let it appear that he counts it a great honor to be a follower of Jesus Christ. When King Agrippa under his earnest preaching spoke of becoming a Christian, whether in irony or in earnestness, Paul was very prompt to give him to understand that Christianity was entirely worthy of his attention, a king though he was. Paul, the prisoner of Jesus Christ stood in the presence of the king unabashed, and dared to tell him of his duty and of his privilege as a hearer of the good news of salvation. It was, indeed, his privilege to become "a Christian." If the king spoke of becoming a Christian as something beneath him, Paul's earnest words in reply certainly gave him another view of the matter to consider. Paul, though a prisoner bound, did not envy the king, or look up to him as one who occupied a superior place. He desired that the king, by becoming a Christian, should receive the honor that God alone can confer. "And Paul said, I would to God that, whether with little or with much persuasion, not thou only, but also all that hear me this day, might become as I am, except these bonds" (Acts xxvi. 29). Paul was not ashamed of the gospel of Jesus Christ, though it brought upon him what was generally regarded as dishonor. He knew it was of God, and that all things work together for the highest good and truest exaltation of those who walk in the truth as it is in Jesus, and in this faith he dared the wrath of his enemies that he might lead his fellow-men in the way of glory, honor, and immortality. To Timothy he says:

"Be not ashamed, therefore, of the testimony of our Lord, nor of me, his prisoner; but suffer hardship with the gospel according to the power of God, who saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal, but hath been manifested by the appearing of our Savior Jesus Christ, who abolished death, and brought life and incorruption to light through the gospel, whereunto I was appointed a preacher, and an apostle, and a teacher. For the which cause I suffered also these things: yet I am not ashamed; for I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day (2. Tim. i. 8-12).

In these words the thought presented in our former article, as well as the thought we are now seeking to enforce, is brought out. Paul felt safe for time and eternity in the keeping of Jesus Christ, whose servant he was; and in his service he was "not ashamed," though suffering the loss of the honor that the world respects most. In the epistle to the Hebrews the high and honorable fellowship of Christians is presented in language that shows that the author realized much of the dignity of the cause to which he had given his life. Not to "a mount that might be touched, and that burned with fire," not "unto blackness, and darkness, and tempest," not unto an alarming "voice of words," not to an "appearance" that made men "exceedingly fear and quake," are ye come, he declares. But he says:

Ye are come unto Mount Zion, the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the first-born who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better things than that of Abel (Heb. xii. 18-24).

The true roll containing the names of the members of this society is not kept on earth, but in heaven. Earth has no such honored roll. When the diciples were rejoicing in the fact that they had power over evil spirits, Jesus suggested that their chief reason for rejoicing was to be found in the fact that their names were written in heaven. Those whose names are so written will be counted worthy to sit down at the marriage supper of the Lamb. These are they who will be found with wedding garments on when the time for sitting down to the feast shall have come.—CHRISTIAN STANDARD.

Iron-Shod.

The safety of a mountain-climber depends upon being well shod; therefore the Swiss guides wear heavy shoes with sharp spikes in the soles. On a bright July morning a famous man of science started with two gentlemen to ascend Piz Morteratsch, a steep and lofty snow mountain in Switzerland. Though experienced mountaineers, they took with them Senni, the boldest guide in the district. After reaching the summit of Morteratsch they started back, and soon arrived at a steep slope covered with a thin snow. They were lashed together with a strong rope, which was tied to each man's waist.

"Keep carefully in my steps, gentlemen," said Senni, "for a false step here might start the snow and send us down in an avalanche."

He had hardly spoken when the whole field of ice began to slide down the icy mountain side, carrying the unlucky climbers with it at a terrible pace. A steeper slope was before them, and at the end of it was a precipice. The three foremost men were almost buried in the whirling snow. Below them were the jaws of death. Everything depended on getting a foothold. Senni shouted loudly, "Halt! halt!" and with desperate energy drove his iron nail boots into the firm ice beneath the snow. Within a few rods of the precipice Senni got a hold with his feet and was able to bring the party all up standing, when two seconds more would have swept them into the chasm.

The narrow escape shows the value of being well shod when in dangerous places. The lesson is especially needed by the young. No boy is well prepared for rough climbing, unless he is well shod with Christian principles. Sometimes temptation ices the track under him and then he must plant his foot down with an iron heel or he is gone.

A poor boy of my acquaintance signed a pledge never to taste liquor. One day his rich employer invited him to dinner. There was wine on the table, but the lad was not ashamed to say:

"No, I thank you, sir; I never touch it."

Then came the rich pudding, which the boy tasted and found that there was brandy in it; so he quickly laid the tasted morsel back on his plate. The employer discovered that the boy had "pluck" enough to stand by his convictions, and he will never be afraid to trust him. He is a sure-footed boy.

God knows what steep places lie before us. He has provided the "shoes of iron and brass" for us to put on. They are truth, and honesty, and faith, and courage, and prayer. A clear conscience will keep the head cool. And up along the hard road there is a signboard on which is written in large, bright letters: "He that walketh uprightly, walketh surely."—REV. T. L. CUYLER.

Ministers and Business.

It is a common thing for people who have had many years, experience of a certain kind to look down upon those who have not had that particular kind of experience. The farmer thinks his city cousin a very ignorant fellow because he cannot tell the difference between wheat and barley, or because he thinks that maple-syrup runs ready-made out of the trees, while the city cousin laughs at the farmer because he mistakes the liveried coachman for a nabob. The *Homiletical Review* has a good article upon this tendency in its relations to ministers and business-men. How easy it is to say, flippantly, "Oh, ministers know nothing of business. Their opinion is of no value. Pass them by." Here is a man in New York City. He is selling hats and shoes. He calls himself a business-man. Has failed three times. He does not believe in ministers. "They are fit for nothing but preaching," he says. The pulpit, in his estimation, is "a sort of home for indigents and imbeciles? What does a clergyman know about business? And yet, just over the way from this man's store is a great church representing millions of dollars, with a minister in the pulpit, who, aside from the spiritual interests of the great congregation, is carrying in his head and hands more real business than that man over the way ever dreamed of, and carrying it successfully too. The mere fact that a man has sold hats and shoes for a number of years does not make him a business-man any more than the fact that a man who preaches the gospel proves that he is not a business-man. The question is which has got out of his individual experience the most sound, practical wisdom—that kind of wisdom which adapts means to ends, and brings success in any profession or business?"—GOLDEN RULE.

Origin of Cards.

History tells us that cards was invented for the amusement of an insane king. This sketch of history was brought forcibly to my mind in visiting one of our dry good stores. The clerk was very dull, he tried to act bright and failed. He finally remarked he had been over to Mrs.——,last night to a card playing. In meditating on the popular use of cards, and that intelligent young men and ladies would sacrifice their hours of rest to engage in the amusement of an insane king, I was made sad. May God aid precious ones who are acquainted with this kind of amusement to seek some lasting virtuous enjoyment while blest with intelligence. God holds you in strict account.

CLARA FLORA.